

THE CHRISTIAN HERALD.

VOL. VII.]

Saturday, June 3, 1820.

[No. III.]

Miscellany.

From the Evangelical Magazine.

MEMOIR OF THE REV. HENRY MARTYN, B. D.

Late Chaplain to the Hon. East India Company, and Missionary to India and Persia.

(Concluded from p. 46.)

We have taken a rapid glance at the progress of this most excellent man, as the laborious and successful scholar, the faithful preacher, the indefatigable translator of the scriptures, and the self-denying and devoted missionary to the heathen. We are now to contemplate his character in a new point of view, and to admire the courageous spirit of the Christian confessor, and the triumph of faith in the dying believer.

"On the first day of the year 1811," writes Mr. Martyn in his diary, "I pass from India to Arabia, not knowing the things which shall befall me there; but assured that an ever-faithful God and Saviour will be with me in all places whithersoever I go. May he guide me and protect me, and bring me back again to my delightful work in India."

But he adds—"I am, perhaps, leaving it to see it no more." And so indeed it proved—he departed for ever from those shores, where he had fondly and fully purposed to spend all his days.

Five months were occupied in his passage from the Hoogly to Shiraz. On the 22d of May he landed at Bushire, in the Persian dominions, and on the 30th set out for Shiraz.*

On the first day of the journey, the sufferings of Mr. Martyn, by the extreme heat, were almost insupportable.

"At first the heat was not greater than we had felt in India, but it soon became so great as to be quite alarming.—When the thermometer was above 112 degrees, I began to lose my strength fast; at last it became quite intolerable. I wrapped myself up in a blanket and all the warm covering I could get, to defend myself from the external air, by which means the moisture was kept a little longer upon the body, and not so speedily evaporated as when the skin was exposed: one of my companions followed my example, and found the benefit of it. But the thermometer still rising, and the moisture of the body quite exhausted, I grew restless, and

* Shiraz is the second city of Persia, situated in a fertile valley, about twenty-six miles in length, and twelve in breadth, bounded on all sides with lofty mountains. The circuit of the city is about four miles, surrounded with a wall twenty-five feet high and ten thick, with numerous towers.

thought I should have lost my senses. The thermometer at last stood at 126 degrees; in this state I composed myself, and concluded, that though I might hold out a day or two, death was inevitable. Capt. —, who sat it out, continued to tell the hour and height of the thermometer; with what pleasure did we hear of its sinking to 120 degrees, 118 degrees, &c. At last the fierce sun retired, and I crept out, more dead than alive. It was then a difficulty how I could proceed on my journey; for besides the immediate effects of the heat, I had no opportunity of making up for the last night's want of sleep, and had eaten nothing."

The cool air of the night greatly refreshed him, and he proceeded with caution: he procured a tatic, made of the branches of the date tree, and a Persian peasant to water it; thus the thermometer was kept down to 114, and wrapping a large wet towel about his head and body, he was enabled to endure the heat.

On the 9th of June he arrived at the celebrated seat of Persian literature, and immediately commenced, with proper assistants, another version of the New Testament.

During Mr. Martyn's residence here, he had frequent opportunities of conversing with learned natives, who were accustomed to try him with hard questions; Mr. Martyn's answers were dictated by sound wisdom, singular discretion, and deep piety. His frequent disputations with the leading teachers of the Mohammedan faith excited much attention, and even alarm, so that a defence of Islamism was speedily published, to which Mr. Martyn replied in the Persian language.

Towards the end of November great progress had been made in the translation; Mr. Martyn, therefore, ordered two splendid copies of it to be prepared, designing to present one to the king of Persia and the other to the prince Abbas Mirza, his son.

The early part of the year 1812, that year in which it was appointed that he should rest from his labours, was ushered in by him in the following strain of singular pathos and piety:

"The last has been, in some respects, a memorable year. I have been led, by what I have reason to consider as the particular providence of God, to this place, and have undertaken an important work, which has gone on without material interruption, and is now nearly finished. I like to find myself employed usefully, in a way I did not expect or foresee, especially if my own will is in any degree crossed by the work unexpectedly assigned me; as there is then reason to believe that God is acting. The present year will probably be a perilous one; but my life is of little consequence, whether I live to finish the Persian New Testament, or do not. I look back with pity and shame upon my former self, when I attached importance to my life and labours. The more I see of my works the more I am ashamed of them. Coarseness and clumsiness mar all the works of man. I am sick,

when I look at man, and his wisdom, and his doings, and am relieved only by reflecting, that we have a city, whose builder and maker is God. The least of His works here it is refreshing to look at. A dried leaf, or a straw, makes me feel myself in good company: complacency and admiration takes place of disgust."

On the 18th of April, he thus expresses himself:—

"This is my birth-day, on which I complete my 31st year. The Persian New Testament has been begun, and I may say, finished in it, as only the last 8 chapters of the Revelations remain. Such a painful year I never passed, owing to the privations I have been called to on the one hand, and the spectacle before me of human depravity on the other. But I hope that I have not come to this seat of Satan in vain. The word of God has found its way into Persia, and it is not in Satan's power to oppose its progress if the Lord have sent it."

On the 24th he finished the last sheet of the work; and on the 15th of March, his translation of the Psalms.

During his eleven months abode at Shiraz, Mr. Martyn was so far from shrinking from any fair opportunity of confessing Christ before men, that he sought out, and gladly embraced every fair occasion of avowing "whose he was, and whom he served." One public argument he held with the chief professor of Mohammedan Law; and another discussion held in the palace of one of the Persian princes, where a numerous body of Mollahs were collected; in the midst, therefore, of this Mohammedan conclave, he maintained that prime and fundamental article of true religion—the Divinity of the Son of God.

On the 24th of May, one year after entering Persia, Mr. Martyn left Shiraz, intending to lay before the king his translation of the New Testament; but, finding, that without an introductory letter from the British ambassador he could not be admitted into the royal presence, he determined to proceed to Tebriz, where the ambassador, Sir Gore Ouseley, then resided. His journey, of 8 weeks, to this place, was extremely harassing; he suffered much, especially by a fever which then attacked him with great severity; the pain in his head, was at times, almost insupportable, and he was scarcely able to proceed; and when he arrived at Tebriz, he appeared to be in the last stages of debility and exhaustion.

The following extract is from the last letter he ever wrote, addressed to a beloved friend in England.

"I wrote to you last —, in great disorder; my fever had approached nearly to delirium, and my debility was so great, that it seemed impossible I could withstand the power of the disease many days, yet it has pleased God to restore me to life and health again; not that I have recovered my former strength yet, but consider myself sufficiently restored to prosecute my journey. My

daily prayer is, that my late chastisement may have its intended effect, and make me, all the rest of my days, more humble and less self-confident. Self-confidence has often let me down fearful lengths, and would, without God's gracious interference, prove my endless perdition. I seem to be made to feel this evil of my heart, more than any other, at this time. In prayer, or when I write or converse on the subject, Christ appears to me my life and strength; but, at other times, I am thoughtless and bold, as if I had all life and strength in myself. Such neglects, on our part, are a diminution of our joys; but the Covenant! the Covenant stands fast with him for his people evermore.

"In three days I intend setting my horses head towards Constantinople; distant about 1300 miles. Nothing I think, will occasion any further detention here, if I can procure servants who know both Persian and Turkish. Ignorant as I am of Turkish, should I be taken ill on the road, my case would be pitiable indeed. The ambassador and his suite are still here; his and Lady Ouseley's attention to me, during my illness, have been unremitted."*

On the 2d of Sept. Mr. Martyn commenced his formidable journey to Constantinople, accompanied by two Armenian servants. His sufferings from heat, from cold, and from severe illness, were extreme. We have not room for extracts from his journal during this his last journey; suffice it to say, that his sufferings were greatly augmented by the unfeeling haste and cruelty of Hasan Aga, a Tartar, to whose guidance he was unhappily consigned. This man hurried him on, though very ill with the fever, when scarcely able to move, and at times, through heavy rain. At one time, Mr. Martyn thus writes in his journal:—

"My fever here increased to a violent degree; the heat in my eyes and forehead was so great, that the fire almost made me frantic. I entreated that it might be put out, or that I might be carried out of doors. Neither was attended to: my servant, who, from my sitting in that strange way on the ground, believed me delirious, was deaf to all I said. At last I pushed my head in among the luggage, and lodged it on the damp ground, and slept."

A few days after he writes:—"I was pretty well lodged, and

* "Sir Gore Ouseley presented Mr. Martyn's New Testament to the king of Persia, who, in a public rescript, expressed his approbation of the work. He also carried the MS. to St. Petersburg, where, under his superintendence, it was printed and put into circulation."

"Public curiosity about the gospel, now for the first time, in the memory of the Modern Persians, introduced into the country, is a good deal excited here and at Shiraz, and at other places; so that, upon the whole, I am thankful at having been led hither and detained, though my residence in this country has been attended with many unpleasant circumstances. The way of the Kings of the East is preparing; thus much may be said with safety, but little more. The Persians also will probably take the lead in the march to Sion."

tolerably well till a little after sunset, when the ague came on with a violence I never before experienced. I felt as if in a palsy, my teeth chattering, and my whole frame violently shaken. Aga Hosyn and another Persian, on their way here from Constantinople, going to Abbas Mirza, whom I had just before been visiting, came hastily to render me assistance if they could. These Persians appear quite brotherly, after the Turks. While they pitied, Hasan sat with perfect indifference ruminating on the further delay this was likely to occasion. The cold fit, after continuing two or three hours, was followed by a fever, which lasted the whole night, and prevented sleep."

On the next day—October 6, the following words appear in his diary—and they are probably the last that he penned:—

"No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with sweet comfort and peace, of my God; in solitude—my company, my friend, and comforter! O! when shall time give place to eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There—there shall no wise enter in any thing that defileth: none of that wickedness that has made men worse than wild beasts—none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more."

"Scarcely (says his biographer) had Mr. Martyn breathed these aspirations after that state of blissful purity, for which he had attained such a measure of meetness, when he was called to exchange a condition of pain, weakness, and suffering, for that everlasting 'rest which remaineth for the people of God.' At Tocat, on the 16th of October, 1812, either falling a sacrifice to the plague, which then raged there, or sinking under that disorder, which, when he penned his last words, had so greatly reduced him, he surrendered his soul into the hands of his Redeemer."

The peculiar circumstances of his death, could not but aggravate the affliction of his friends, who, amidst anxious hopes and fears, were expecting his arrival either in India or England. There was something deeply affecting in his sinking into the grave among men who were strangers both to him and to his God. No friendly hand was stretched out; no sympathizing voice heard, when the tender offices of Christian affection are so soothing and so delightful. Yet, doubtless, the Saviour, whom he so cordially loved, and so faithfully served, was with him in his last moments; and, as soon as the conflict was ended, took him to himself—to be forever with his Lord.

We shall conclude this brief account, (after earnestly recommending to the reader, the "Memoir of his life," by the Rev. Mr. Sargent,) by the following just eulogium on his character, given by the Rev. Mr. Dealtry, in his sermon before the Church Missionary Society, preached May 4th, 1813:—

The testimonies to Mr. Martyn's character are indeed numer-

ous. We could wish that our author had extracted the following from the pen of one who knew him well, and valued him highly :—"I speak of a Christian minister, well known to many of you, and dear to all that knew him. If it may be permitted to one who formerly walked with him to the house of God, and shared with him the intercourse of private life, to pause for a single moment over the tomb of Martyn, recollection would dwell with melancholy pleasure upon that candor of mind, that sweetness of disposition, that spirit of love, that constancy of zeal, that simplicity of purpose, that exaltation of heavenly mindedness, which distinguished him alike in the privacy of retirement and in the walks of public occupation. If it be asserted, that learning and ability are seldom combined with a supreme regard for religion, let me produce one instance for the credit of literature, where talents of the first order, and attainments of no vulgar fame, were ennobled by fervent piety, and zealously employed in the best of causes. His days were few ; but if we measure life by the achievements effected, rather than by the lapse of years, they will seem neither few nor inglorious. He has bequeathed to his successors great and durable monuments of successful labor. He has left an example which may guide the ardour of youth, and rouse the dormant energies of age."

For the Christian Herald.

" LOVE YOUR ENEMIES."

There is nothing which more clearly evinces the sublimity of the Christian religion, and its superiority to every other system of doctrines, than the command which it enjoins upon us, to "love our enemies, and to do good to them that hate us." Nothing less than divinity could have proposed such a principle of action, so contrary to the passions of mankind, and which has received the character of meanness from the advocates of infidelity. Indeed, it is so mortifying to that pride, upon which infidelity is founded, that it were wonderful, if it had not been stigmatized with the epithet of baseness. To forgive our enemies, and to be truly benevolent to them, calls forth such energy of mind, that the imbecility of atheism shudders at it. It occasions a man to lower himself so in his own conception ; to forego so many advantages that flatter his fancied consequence ; to give up the gratification of triumph which is offered in the moment of revenge, that the proud and ambitious cannot brook the disappointment, and from the blindness of passion, are unable to comprehend the magnitude of the mandate. It is justly observed, that "none are so merciful as the truly brave ;" and as the most paternal mercy must be identified with the character of the Christian, so none can possibly be more truly brave. "What advantage will it be to me," cries the worldling, "by suffering my

enemy to escape, when he is in my power?" The advantage of having proved yourself superior to him; of having triumphed over yourself, the very "acme" of contest, and an indubitable proof of the most exalted heroism. "Allowed; but why am I, after having mercifully spared him, to relieve and succour him? Would not the world call me fool? Are there not worthy people sufficient to call for my assistance? Why then am I to expend my care upon him that would have destroyed me?" An action half performed may be said not to be performed at all. To save, and then to refuse assistance if wanted, is to be but half an hero. The world would call you fool; but what is the wisdom of the world?—the parent of care and anxiety, and the author of disappointment and regret. There are, also, worthy people sufficient to call for your aid; but the worthy will find more real friends than the wicked. Besides, is there not a most refined pitch of heroism in relieving him whom no one else will relieve? These are the observations I would address to the atheist, whose pride will only let him act from self-conceit. To the worldling, who does not deny, yet refuses to obey a God, I would observe, that *policy*, that fundamental spring of worldly wisdom, should induce him to actions of such a nature, because by forgiving and relieving an enemy, you add him to the number of your friends. If you effect your revenge upon him, you make him still more your enemy, and he may (so uncertain and rotary are the affairs of men) have a subsequent opportunity of retaliation, and then you cannot expect to find mercy, "shewing none,"* and you will then discover, that if worldly wisdom was not blind, it would see the features of its darling child policy, in this offspring of celestial wisdom.

To the professor of Christianity, I would hold a different argument. Your religion is a religion of mercy, arising from the wants of mankind; and, therefore, every action contrary to mercy, is contrary to your religion. Christianity is intended to dispel every vapour of enmity from society, for nothing inimical to peace and charity can enter the kingdom of heaven. Christianity is not sufficiently practised by keeping *ourselves* pure; we must endeavour to make *others* pure. What would be said to the soldier, though he had defended himself ever so bravely, who saw his comrade ready to be cut down by his side, and yet refused to assist him? What then shall be said to the Christian, however correct his conduct as regards himself, who contents himself merely with *self* love, and has no regard to the danger of others? When you recollect that, your enemy being in your power, gives you an opportunity, not only of exalting yourself as a man and a hero, but also of exalting the Deity in the eyes of men, will you, calling yourself a Christian, for a moment hesitate what part to take? No; you will naturally forgive and succour him, and by doing so, will open his eyes (if he has either feeling

or understanding) to a sense of the sublimity of that religion, to whose dictates alone he owes his preservation. Will he not most likely be won to that religion? Will you not have turned his hatred into gratitude? may not that gratitude ripen into affection? And is it a small consideration, that you have gained a friend both to yourself and your God? An atheist may be thus induced to become a believer; a believer, a confirmed Christian. Yes! "heap coals of fire upon his head;" it may kindle the smothered spark of divinity in his breast, may rouse him from his spiritual slumbers, and bring him to throw off the works of darkness, and to leave the slavery of sin and Satan.

To take the argument in another point of view, no man can be justified in avenging himself on his enemy, even from the principles of common justice. If you have made him your enemy through injury done him, did you not deserve all the ill he inflicted upon you? and was not real justice thereby awarded you? In such a case, when he comes into your power, and you exercise rigour upon him, you commence a new act of aggression. I argue in this way, because rigour to our enemies is often advocated upon the principle of moral justice. In another point of view, may not the injuries inflicted upon you by your enemy, have been permitted by the Deity as a punishment for your enormities to him? Besides, are we not all enemies to God, and at every moment of our lives in his power? And would he not be justified in inflicting the severest punishment at any time? Yet, does he not pardon us perpetually, watch over our spiritual and temporal welfare, and in spite of our transgressions, multiply his blessings upon us? And when he punishes (as we call it) is it not his tender mercy to wean us from that, which, however pleasant to us, would be destructive if continued? And has he not said, that the merciful only shall receive mercy? Let these things sink deep into our minds, and regenerate our narrow ideas; and let us remember the important words of our Saviour, indicating, that we only prove ourselves his disciples, when we "love one another."

X. P. X.

REVIEW.

Memoirs of the Rev. Samuel J. Mills, late Missionary to the south-western section of the United States, and Agent of the American Colonization Society, deputed to explore the coast of Africa. By GARDINER SPRING, D. D. Pastor of the Brick Presbyterian Church, in the city of New-York. New-York, published by the "New-York Evangelical Missionary Society," 1820. 8vo. pp. 247. \$1.

(Concluded from p. 49.)

In following our author in his interesting notices of benevolent plans, we have been frequently impressed with the idea, that he was giving to Mr. Mills' agency a greater prominence than a full

acquaintance with the facts would warrant, and has left too much out of view the truth, that as all these plans required a variety of agencies, so there were a variety of agents, of spirits kindred to Mr. Mills, whose exertions have been, and still are, zealous and steady. Mr. Mills was, undoubtedly, more wholly devoted to all the benevolent purposes with which his name is connected, than any other individual; but in prosecuting the various details of each, there were others equally faithful and zealous. It is one of the marked peculiarities of the present day, at once glorious to God, and greatly encouraging to all our efforts to do good, that the spirit which excites to benevolent action is not displayed by here and there a detached individual, who has received some particular inspiration or impression, but has spread far and wide, among private Christians and ministers, who have been led, in the course of Providence, to reflect upon the wants and miseries of mankind.

As it regards that great institution the American Bible Society, we are not at all disposed to dispute the instrumentality of Mr. Mills, whose early suggestion, and constant exertions, were among the most important means of bringing it into operation; and, we should have been happy to have seen still more in detail, his various exertions for the accomplishment of so great an object. Still it is proper to observe, that there were many others who took a deep interest in the formation of the National Institution, and by great wisdom and care, overcame or prevented those peculiar difficulties, which threatened to prevent its establishment, or obstruct its progress.

Passing over the seventh chapter, which mentions some very useful exertions of Mr. Mills, in connexion with others, among the poor of the city of New-York, we proceed, fearful of protracting this article to an unreasonable length, to notice what our author styles "the darling object of Mr. Mills." It was to meliorate the condition of the African race. At his suggestion was established, October, 1816, the African School, under the care of the Synod of New-York and New-Jersey, designed "to qualify young men of colour for preachers and teachers to the African race."

At the formation of the Colonization Society, at the seat of government, January, 1817, (erroneously printed 1818, on page 134th) Mr. Mills was present, and ever after until his death, he was engaged in its service. Until the succeeding November, he was occupied in forwarding their plans by his exertions in different parts of the country, and on the 16th of that month sailed for England, on his way to Africa, as their agent, in company with Mr. Burgess. After having narrowly escaped shipwreck, the two agents arrived in England about the middle of December. Having received abundant hospitality and kindness there, they departed for Africa, February 2d, 1818, and entered Sierra Leone river March 22d. From this time till the 22d May, when

the agents embarked for England on their way to America, Mr. Mills was actively engaged in his inquiries concerning the proper situation for a colony. His journal of that period must be peculiarly interesting to all the friends of the Colonization Society, and to those who will love to dwell upon the last exertions of one so valued and beloved.

The exertions in Africa were his last. Between Africa and England, he was called home, by that Master whose faithful servant he had long been, and departed on the 16th June, 1818, in the 35th year of his age. Reviewing his life, and particularly its closing labours and its happy termination, we can say nothing better on our own behalf, than, "Let our last end be like his." And to all who are, or who ought to be devoting themselves to the spread of the gospel, we can say no words of greater encouragement, or of deeper reproof than, "Blessed is that servant, whom his Lord when he cometh, shall find so doing."

In respect to the particular merits of the object, in the pursuit of which Mr. M. closed his useful life, we might enlarge; but to do so would carry us beyond the bounds which we ought to set to this article. We shall therefore only briefly say, that in our opinion, the usefulness of the Colonization Society is not at all to be found in its removing our black population; since no exertions of ours can be expected to remove them hence, or to prepare places for them in Africa, by any means so fast as materially to diminish their present numbers at home. If they may be supposed to double their numbers once in thirty years, on the one hand, there would be required, at a very moderate computation, \$45,000,000; and, on the other, a *purchased* territory of at least 150 miles square. The Colonization Society is a noble institution, and, in behalf of Africa, we have no doubt it will effect much; but it will, and must leave us an immense, and we believe increasing black population. It is immensely important, that we duly consider this subject, and that we enter without delay upon the best measures for reforming and improving a population which we must retain. Whoever has wisdom to devise a plan, to teach, and reform, and bless, and make useful citizens, a class of men in circumstances so peculiar, will be a rich benefactor to his country, and will long receive the blessings of the African race. Let the wisdom of the wise, and the active kindness of the benevolent, be turned to this subject; and let every man in his individual capacity, and every benevolent society, seize every opportunity, and do what they can.

The summary of Mr. Mills' character is exceedingly interesting, and in point of excellence of execution, is the best part of the work; and it may be repeatedly read with great advantage, by every Christian. We feel ourselves bound to recommend the whole work, as well deserving the attention of the Christian public.

In concluding our remarks we ask, will not every man who is "willing to give himself up to the guidance of enlightened piety," enter heart and soul into all these benevolent undertakings which occupied so fully the subject of these memoirs? Is not every man bound to love the cause as much? to seek its progress with as intense desire, and as steady perseverance? Must not the work of benevolence slowly progress, if the greater part, even of Christians, yield only feeble efforts? A time of general exertion, and of the universal spread of charity, must precede the general diffusion of the blessings of the gospel. In some form or other, all classes of Christians must yield their service; "Holiness to the Lord must be written upon the bells of the horses, and the pots in the Lord's house become like bowls before the altar." The disciples of Christ must yield themselves up to the guidance of Christian principles, and bring all the facilities of their actual circumstances to aid in extending his kingdom. Our great purpose can never be accomplished (and if it could, what a glorious privilege would be lost,) by the labours of a few individuals, or an unmissed contribution of money. The farmer and the mechanic must labour, the merchant must traffic, with the express design of furnishing means, and with the determination that means shall not be wanting. And those whom God calls to preach and teach his truth, must consider their time and talents sacredly devoted, and all must wait upon God to bless their labours. Oh, if this were the case, in how many new channels of benevolence and kindness would wealth flow; how many new sources of industry would it create. The poor, instead of labouring to furnish luxuries for the rich, would labour to carry into execution their benevolent purposes. Luxury would disappear among the disciples of Christ; a multitude of messengers would stand ready shod for every enterprize, and ample provision for their every comfort, would be cheerfully furnished. Then would be exhibited the glorious spectacle of the church of Christ occupied in enlarging the dominion of their king, "fair as the moon, clear as the sun, and terrible as an army with banners."

Intelligence,

ENGLAND.

British and Foreign Bible Society.

On former occasions we have presented numerous instances of the great utility, and extraordinary success, attending the exertions of Ladies' Bible Associations in England. We would again urge the subject on the attention of our readers, especially in this city; and, as an inducement for the immediate preparation of a plan and commencement of

its execution, present for their encouragement the following *testimony of the benefits of Bible Associations*, given by the Committee of a Ladies' Association for Hackney, Clapton, and Homerton.

The collateral effects of familiar visits to the poor, are found to be of a very salutary kind. The call of the Collectors is expected, and even looked for, with a feeling of satisfaction, which often leads the poor to signify disappointment, when unavoidable circumstances have prevented the Visitor from executing her purpose; and, in general, this disposition manifests itself, not merely in civilities of expression, but in the neatness of their preparation for the anticipated visit. It is found, likewise, that the children partake, in a lively and pleasing manner, of the enjoyment which the visits of the Collector at their humble abodes afford their mothers. So much is this the case, that the Ladies' Committee think themselves justified in concluding, that a cessation of their visits would be regarded by the poor themselves, as a cause of no little regret. It may also be reckoned among the incidental benefits of the association, that several adult persons, unable to read, have been stirred up by the prospect of obtaining the scriptures, to a desire of reading them, and have attended the schools set on foot in this district, for that benevolent purpose.

In fine, the Committee beg leave to state, as one of the results of their experience, that the general operations of Bible Associations enter so greatly into the requisites for raising the moral habits, and consequently for promoting the domestic and social happiness of the poor, that, in pressing the claims of their own and kindred associations on the attention of the public, and especially of their own sex, they are rendering a service, not merely to the poor as individuals, but to the interests of society at large.

LIVERPOOL AUXILIARY BIBLE SOCIETY.

Ninth Annual Report, presented 19th April, 1820.

By the kindness and early attention of our friend and correspondent at Liverpool, to whom we are much indebted for the seasonable reception of our English and Scotch Magazines, we are enabled to notice the "Ninth Report of the Liverpool Auxiliary Bible Society," and the "Third Report of the Ladies' Branch," of the same society, presented on the 19th of April last.

In the present number we shall merely give a statement of the funds and distribution of the scriptures, by the former institution during the past year, and conclude with some extracts from the "Report of the Ladies' Branch," which is a highly interesting document.

The funds of the society are so materially, and, indeed, so mainly under the influence of the Ladies' Branch, that the necessary diminution in their income prevents so large a return to

the Parent Society as was announced in the last year's Report. The total income of the society is £2360 7s. 7d., of which £1314 12s. 4d. is the ample contribution of the Ladies' Branch. Of this whole amount, £183 5s. 7d. has been locally expended; £577 1s. 11d. has been remitted for the purchase of Bibles and Testaments; and £600 as a contribution for the general purposes of the society, exclusive of £1000 remitted for the same purpose by the Ladies' Branch. The total sum contributed since the formation of the Liverpool Society in 1811, is £10,636 9s. 3d. in addition to £2948 2s. 7d. remitted to London for the purchase of copies of the sacred scriptures, making in all £13,584 11s. 10d.

So large an issue of Bibles and Testaments for the supply of local want was announced in the last Report of the Ladies' Branch, as to make a considerable reduction in the number distributed during the past year: 3392 Bibles, 2704 Testaments, together 6096, have been sent from the depository. The total number put into circulation by the society since its institution, is 36,574. Twelve Bibles, and 136 Testaments, have been intrusted to different persons, about either to visit or reside in Jamaica, Rio de Janeiro, Newfoundland, and Africa, in answer to requests for such grants, and promises of conscientious regard to their appropriation. Twenty Bibles were voted at the urgent request of the Managers of the Female Penitentiary; and as one is given to every person leaving the house, there is hope it may not be read in vain, but that the injunction of Him who said to the object of his mercy, "Go, and sin no more, lest a worse thing happen unto thee," may be recommended to their hearts, and evidenced in their future lives.



Extracts from the Third Report of the Ladies' Branch of the Liverpool Auxiliary Bible Society, for the year 1819.

The distribution this year is necessarily less than the preceding one. It amounts to 1631 Bibles and 1620 Testaments, making the total number distributed to subscribers since the establishment of the society 7891.

The number of Bibles and Testaments gratuitously given this year is only 38. The smallness of this number may be attributed to the plan of lending, which has peculiar advantages, and which was detailed in the last Report. The loan of Testaments, under the direction of the Collectors, who are responsible for them, and who make periodical reports of their condition, has been found exceedingly useful in quieting that impatience which many subscribers feel until, on the completion of their subscriptions, they obtain their Bibles; and in exciting in many, who at first set little value on the scriptures, a reverence for them, and a desire to possess copies for themselves. The number of sub-

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scribers this year is 7022, of which 2575 are free contributors, and 4447 Bible subscribers; the total number, from the establishment, is 14,435.

The respective associations have made grants to this society, for the general objects of the British and Foreign Bible Society, amounting this year to £607 2s. 6d.; total, since their formation, £967 13s. 8d.

The Committee having had an adequate supply of Bibles and Testaments on hand at the commencement of the year, have ventured to remit, through the Liverpool Auxiliary Bible Society, £1000, to the Parent Society, on moiety account, *i. e.* claiming one-half back in Bibles. This sum makes the total sum remitted by the Ladies' Branch, from the commencement of its operations, £2000. The receipts of this year have been £1482 7s. 7d., and the total amount received since the establishment £1448 2s. 8d.

The decay of trade has rendered this year peculiarly distressing to the poor; but many are the instances in the Monthly Association Reports, in which the power of the scriptures in comforting the poor and aged, has been exemplified by producing a meek and quiet spirit, and leading the mind to stay itself on the only real and ultimate source of consolation. We hope we do not deceive ourselves in believing, that the peaceable temper evinced by the generality of the lower orders in Liverpool, during the late turbulent period, has been, in a great measure, effected by the blessing of God accompanying the perusal of his holy word, now diffused so generally among them.

Encouraged to perseverance by a sense of duty, the Collectors have not only been cheered by observing the happy effects of their labours upon others, but also by perceiving the blessing return to themselves. The question naturally suggests itself, "If a knowledge of the Bible which I distribute, is essential to the present and future happiness of others, is it not equally so to mine?" They have hence been induced, in more instances than one, to "search the scriptures" with personal interest; and two Collectors, who now rest from their labours, left behind them an undisputed testimony, that, having been first led by this consideration to an attentive examination of the contents of the sacred volume, under the blessing of God, they found them able to make them "wise unto salvation."

Many are the proofs of the reciprocally affectionate interest created between the Collectors and the subscribers. One of the former changed her residence that she might, with more ease and punctuality, attend to her interesting charge. The moral effects of the ladies' visits are increasingly apparent; their enlightened and active sympathy has necessarily produced civility, order, confidence, and gratitude in the labouring classes. "To be roused to the heights of mercy," says Dean Kirwan, "you should have personal experience of what passes around you; one sin-

gle morning devoted to explore the recesses of misery would preach to you through life !”

There may, to a casual observer, be an appearance of oppression, in requiring from a labourer the full price of a Bible ; and were it demanded at once, it might possibly be felt by the individual as such ; but on their own reiterated testimony “ a penny a week is never missed,” and in the end the Bible is received almost as a gift, though as the fruit of their own industry, they are more pleased than if it were gratuitously presented.

There are those whose claims upon the sympathy of your society, and the assistance of its funds, are silently but forcibly urged. We refer to the daily increasing number who, having manifested a desire for the scriptures, and commenced subscriptions for the purpose of obtaining them, have been obliged, by unwonted privations, to suspend their payments. “ Do not put my name out of your book, I will begin again as soon as I get work,” has frequently been the language of such ; and we trust the plea will neither be inefficiently addressed to us, nor to the generous friends whose almoners we are, and to whom we thus render an account of the trust committed to our care.

In reviewing the proceedings of the past year, your Committee desire unreservedly to lay the grateful praise with which their hearts overflow, at His feet, “ whose they are, and whom they serve ;” who has prompted the heart to desire and the hand to dispense the word of life, and who has graciously afforded such abundant evidence that their labour has not been in vain.

Extracts from the Appendix.

Association No. 6.—A poor woman, who received her Bible some months ago, addressed the ladies with—“ I shall never cease to be grateful to you ! Had it not been for your visits, I should never have been in possession of a Bible ; too poor to pay for it all at once, I should not have been inclined to make any sacrifice to obtain it, as I was then ignorant of its value.”

Association No. 2.—Two young women, who were reported last year as giving hopes of reformation, and were then in the Penitentiary, have since conducted themselves well : one has left, and is well married. A third, who was induced to forsake her former habits, has been also admitted, and gives satisfaction to the Matron.

Association No. 3.—A poor woman, living in a cellar, paid twopence a week for a Testament, with which she was so much pleased, that she continued her subscription for a Bible, and obtained it ; the first she ever had in her possession ! Neither she nor her husband could read, but she said, “ Our little boy reads for us every Sabbath evening, and as often as I can spare time to hear him ; but my husband and I am endeavouring to learn, that we may read the Bible for ourselves.”

An aged and industrious couple had been, from the first, constant and cheerful subscribers of one penny a week, and in return have received four Testaments, which they have given to poor children. When the order for the last Testament was given them, it was asked if they proposed continuing their subscription; "Yes," was the reply, "there are plenty of poor children, and we cannot give them any thing better than a Testament."

A servant, who is a free contributor, having early last year obtained a large Testament, subscribed for another, which, with feelings of anxiety, she sent to her father, who resides in a distant county. In the course of a few weeks, she had the happiness of hearing, that he had not only received it well, but, to the surprise of all in the neighbourhood, studiously perused it, and since regularly attended a place of worship.

Association No. 4.—A negro gave thirteenspence quarterly, saying, he had a Bible, and felt thankful that he had learned to know its value. He afterwards doubled his subscription, adding, that he had come to a determination to do all he could for the glory of God.

Association No. 13.—The majority of our Bible subscribers are Roman Catholics; one, an elderly woman, followed the Collectors freely to give her mite; she said, "the Southwark facts had convinced her that Catholics ought to read the Bible for themselves; and she begged, when the ladies came down the lane, they would call at her cottage, and she would save another shilling for them, for she was sure the Lord would bless his own work."

Association No. 3.—The salutary effects of perusing a loan Testament have been evident in a girl not six years old. In the illness which caused her death, she desired to have the Testament brought her; throwing her arms round her mother, she said, "Oh! mother! I do love you, but I am going to Jesus, where I shall be for ever happy! and I would leave this Testament to my little brother, but you know it is not mine. Do subscribe for one when I am dead, and have my name written in it, and the day when I received it, and keep it for him. I shall leave you, mother, but I shall be so happy!" Thus, "out of the mouths of babes and sucklings doth He perfect praise."

Association No. 7.—One of the first persons admitted to our Adult School was Anna I——, a respectable servant, who had lived eighteen years with Captain and Mrs. B——. Steady and persevering industry enabled her, in twelve months, to read the Testament, which she had purchased of the Ladies' Bible Society, with ease and pleasure to herself; a pleasure not merely derived from an ability to read, but communicated by the light of divine truth, which, through this medium, dawned upon her mind. She was not now, as formerly, ashamed to confess her ignorance. "Many an hour have I," said she, "sat on a Sun-

day, for years back, with a book in my hand, pretending to read, while, for aught I knew, it was wrong end up." Her gratitude for the privileges enjoyed at school was not so much evinced by words (though these were not wanting) as by actions. She cheerfully assisted her junior pupils, several of whom were foreigners, and slow in their progress. Her patience never failed, for "their difficulties had been her own;" and she encouraged them early to commence a subscription for a large Testament, that it might be ready as soon as they could read it, and the pence were regularly paid over to the Ladies' Bible Society. When, at the commencement of 1818, the town was divided into associations, she obtained permission to attend public meetings, and by her favourable report induced her mistress also to attend them, who offered her services, as well as her sister's, to collect in different associations, that they might relate to each other the proceedings.

Anna's faithful and incessant attention to a sick child in the family, brought on a severe and dangerous illness, during which she experienced a return of kindness, and was sent for recovery into the country, to the house of a relative of her mistress at ——. Humble as was the individual, and apparently insignificant as was the circumstance, it led in an interesting manner to the establishment of a Ladies' Bible association there, which has effected much good.

Anna is now a teacher in the adult school, and is very attentive to the class under her care. She has also procured for a poor girl, a fellow servant, a spelling-book and Testament, and has taught her to read at home.

LONDON SOCIETY FOR THE CONVERSION OF THE JEWS.

The following is Mr. Nitschke's reply to the question, "Which division of the present Jewish race affords, under the divine blessing, the greatest hopes of success?"

"At this time the Jewish nation," he remarks, "may be suitably divided into the following five classes:—

"1. Enlightened persons, who lay aside the Mosaic law and the traditions of the elders, profess pure Theism, and endeavour to introduce among their nation the principles of mere morality. They properly aim at natural religion; most of them are disciples of the late Jewish philosopher Mendelsohn; though many of them still observe the revealed law of God. This class, which has spread much, and consists of the best informed part of the Jews, wish to make common cause with the Christians, while they do not desire to believe in the name and salvation of the Son of God, and are enemies of the cross of Christ. Among

them little hopes can be entertained of gaining entrance with the glorious gospel of Jesus Christ; and though they manifest moral sentiments, they would probably become only nominal Christians. The adherents of this party have recently built synagogues at Berlin and Hamburg, and regulated their divine worship agreeably to Christian usages, singing hymns accompanied by an organ, and having sermons delivered from a text of the Old Testament.

"2. The Sabsaids, a mystical sect, who abound in fanciful notions, and suppose to find in these more wisdom, than in that wisdom which is from above, and which makes known to us the mystery of godliness.

"3. The Karaites, who, from their religious principles, as far as I am acquainted with them, might probably be convinced with less difficulty of the truths of salvation in Christ, and be less averse to embrace these truths.

"4. The orthodox Jews, as they call themselves, who steadfastly adhere to the Mosaic law and to the tradition of their elders, and who still constitute the majority of this nation, especially in Poland. They live, generally speaking, in the greatest blindness and ignorance of heart, and are hardened in unbelief: nevertheless, among them it is not improbable that the light of the gospel will first dispel the darkness of unbelief, when the Lord by his almighty fiat says, Let there be light.

"5. That not inconsiderable party among the Jews, who have no religion at all, are Atheists, and live without God in the world, maintaining themselves chiefly by usury and fraud, and manifest neither a religious nor moral disposition.

"With the Portuguese Jews, who are regarded the nobility of this nation, and with the oriental Jews, I am unacquainted; nor do I know whether any adherents of the former sect of Chasadim in Poland are still in existence.

"It may be difficult to decide, to which division of the Jews the society should chiefly direct its attention. We know not the times and seasons, which the Father has put in his own power, for restoring the kingdom to Israel; but we ought to observe the signs of the present times, as an emotion is perceptible among this nation which has not been observed at any former period.

"The spirit of the Lord must direct the undertakings of the society, and open doors for successful labour among the lost sheep of the house of Israel, and we ought frequently to unite before the throne of grace in fervent prayer and supplication for them. Deliver, O Lord, the people of Israel from their blindness, lead them to know thee and to enjoy thy salvation; that many of them may with us attain to the possession of the glorious inheritance which is promised and reserved for us in heaven."

IRELAND.

From the Thirteenth Report of the Hibernian Bible Society.

A correspondent in Galway thus speaks, "The scriptures, in spite of all opposition, are circulating among the poor of the county, and many of them see the iniquity and absurdity of attempting to prevent it. I am not therefore disheartened; I look forward with hope to a day in which, even here, the word of God will run and be glorified." Another correspondent, from another county in the west says, "It will, no doubt, be very gratifying to you and your Committee, to hear that a demand for the sacred scriptures has taken place in some parts of this county. This, although but very limited, and confined to some of the poorest of our fellow-countrymen, I would hail as a favourable prelude to greater things. Where there exists a desire to become possessed of the book of life, and where, for that object, some of the poorest individuals have given some 10*d.* some 6*d.* and some 5*d.* to be the purchasers of a Testament, and others have parted with 1*s.* 8*d.* and 2*s.* to obtain a Bible, it is manifest that it must proceed from a sincere feeling of the value of the book. Such circumstances have occurred within these few days. An individual, who having felt from his own experience the need of a Saviour, has disposed of seven or eight dozen copies of the Old and New Testaments, by sale, in a very few days: in one place, in the space of four hours, he sold two dozen copies, and these not in towns, but on the way side as he passed along. He has had to leave many a poor man's cabin without being able to give him a book for his ready and proffered money. He has had orders for double what he sold; he has been importuned to return, that they might get this book; for which, blessed be the Lord, as it must be of his work, such a sudden and earnest desire has been excited. I think, if I had them, I could, through the means of this individual, dispose of two or three hundred copies in a very short time, and in no large extent of country. Of course I gave him directions to get the best price he could for the books: to some very poor individuals he sold the books at a trifle less than the reduced prices, but in general he got a ready sale for them at those prices." Another correspondent, speaking of the same individual, and of a subsequent period, says, "—— was here on Tuesday and Wednesday: he has sold, since he was here last, five dozen Bibles, and thirty-four dozen Testaments. Beyond —— in the mountains, he sold three dozen in three hours." A correspondent also from the county of Donegal, thus writes, "I have the honor to state, that in the two parishes of which I am the incumbent, there exists a most earnest desire to obtain copies of the scriptures—that all former difficulties as to the acceptance of them seem to have yielded to reason, and that there exists a favourable opportunity for carry-

ing into effect the wishes of the Bible Society. About 700 Testaments, and 300 Bibles, have already been distributed among the inhabitants of the above parishes; but the numerous population requires more, as the majority of the children can now read." This last remark of our correspondent leads us to observe, that the increased desire for the scriptures must, under God, be attributed, in a great measure, to the labours of the various societies which have been established for the education of the young—societies, which, in a country circumstanced as this is, must be the most efficient precursors and pioneers to the beneficent march of the Bible Society.

A commencement has been made in ascertaining the state of the people with regard to the possession of the scriptures, and the results of the investigation, although they promise nothing very pleasing, will yet be highly important. Our correspondent in Banbridge writes thus on the subject, on date Feb. 19, 1819: "Our society are taking steps to enter upon the new plan, and have been investigating the country a little, to find the actual state with regard to the scriptures; the result (which you will probably hear by and by) will afford a strong evidence of the need of exertions in the Bible cause. Even in our favoured region of the north, hardly half of the people are supplied with Bibles." And again, on March 15 following, "Some of our members have, in particular districts, gone from house to house, examining the state of the different families with regard to the scriptures. Mr. ——— examined in one town-land 44 families: 21 families were found without Bibles, and 9 without Bible or Testament. Thus nearly half the families had no Bibles. In the 44 families there were about 241 individuals, 151 could read, and 36 were at school. This town-land is about three miles from Banbridge, where an open shop, for sale of Bibles and Testaments, has been kept for about five years; from which it is very evident, that the country is far, very far, from being supplied with Bibles. Mr. ———, of Tandragee, examined in that town-land 178 families, containing 771 individuals, of whom 640 could read: 44 of these families were found without the scriptures. If this be the state of the province of Ulster, what must be the state of the other provinces? These facts call loudly on the friends of the society, for renewed and increased exertions.

HIBERNIAN SOCIETY—*Thirteenth Report.*

At page 249, of our last volume, we noticed the 13th Anniversary of this Society, and stated the number of schools, 480, and scholars, 46,976; being an increase, within the last year, of 88 schools and 14,460 scholars. We shall now extract some further particulars from the Report.

The system which has been adopted and pursued in Ireland, relative to the instruction and discipline of the schools, the con-

duct and payment of the masters, and the important duties of the Inspectors, continues in full and effective operation. The regulation which proportions the payment of the masters by a certain standard of proficiency in their pupils (which is peculiar to the Hibernian Society) produces both an economical expenditure of its funds, and the utmost possible success in its course of education.

On the advantages arising from inspection, a clergyman writes—"The appointment of Inspectors, and their manner of ascertaining progress and attendance in the classes, is most judicious; and eminently effectual, beyond any means that have been hitherto used. I most sincerely recommend to all societies and individuals, who are anxious for the welfare of Ireland, to take a lesson of improvement from the practical energy of the London Hibernian Society."

The Report gives the following classification of the Visitors of the society's schools:—"215 schools, under clergymen of the establishment; 118 ditto, under noblemen and gentlemen resident in the vicinity of the schools; 34 ditto, under Roman Catholic priests; 9 ditto, under Protestant Dissenting ministers; 9 ditto, under Ladies; 63 ditto; no Visitors, being in situations not contiguous to the residence of clergymen or gentlemen; 32 ditto, for adults; total, 480."

Some remarks occur, respecting the influence of the schools, which are well worthy of notice:—"With respect to the Catholic clergy, referred to in the foregoing account, it is believed that their visitations proceed from a friendly disposition toward this society, and not merely from a passive concurrence with its measures. Their conduct, indeed, is in striking contrast with that of a majority of their brethren, who, in several counties, have manifested renewed hostility to the measures pursued by the Hibernian Society; and which gives cause to fear, that the present year may be a season of severe opposition. 'But,' says the Committee's correspondent in Ireland, 'the issue of this contest is not doubtful. The feelings of the lower orders, wherever the schools have been established, are on the side of the society. Its labours have also tended to rouse the Protestants to a sense of duty; and the society may look with confidence for that energetic co-operation on their part, of which there was not the smallest appearance at the commencement of their operations. These changes, already produced by the exertions of the society, both on the lower orders of the Catholics and on the leading men among the Protestants, are invaluable; and would, if duly considered, be esteemed a rich compensation for all the labour hitherto bestowed by the society, to benefit this country.'"

Visit of Mr. Robert Steven to the Society's Schools.

In the summer of last year, Mr. Steven undertook, at the request of the Committee, to visit the Society's Schools, and to endeavour to excite a more general interest in its favour. The

Report which he made on his return bears a strong testimony to the order and efficiency of the plans in operation. We shall extract a few passages:—

“My feelings, on sitting down, in the midst of a hundred or more poor children, chiefly of Catholic parents, some of them almost naked, with interesting and intelligent countenances, reading and repeating portions of the sacred scriptures—were indeed more than I can express. These are destined by Divine Providence to be the fathers and mothers of the next generation: how important is it, then, that their minds be freed from the fetters of superstition; and that they be instructed in their duty to their parents and neighbours—to fear God, and honour the king!

“The regulation of the society, which obliges all the scholars in the senior spelling-class to commit to memory, in each quarter, the four pages of the scripture lessons in the Spelling-Book; those in the Spelling-Book reader’s class, six pages; and in the Testament class, from four to six chapters—was not only generally complied with, but in numerous instances greatly exceeded. Many could repeat whole Gospels and Epistles. One child was able to repeat the whole of the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, and Colossians; and a little girl in one of our Female Schools, in her third quarter, not in the Testament-class, and consequently not obliged to repeat more than six pages of the lessons, had, of her own accord, committed to memory 106 Psalms and chapters in the Old Testament, and 60 chapters in the New.

“The benefit resulting to the parents and neighbours, from the children carrying home their Testaments and Bibles, is incalculably great. In this way the word of God has been introduced into thousands of cabins. The necessity of the parents hearing the children repeat their tasks, brings them, it may be at first unwillingly, acquainted with a book against which they had been prejudiced. Their prejudices, by degrees, give way, and that book which they had never heard mentioned, but to be loaded with anathemas, now becomes their delight; and their cabin is soon crowded with neighbours, to hear its wonderful contents. How delightful to see the big tear stealing down the cheek of the sturdy father! to perceive his rugged temper subdued, and the lion changed into a lamb! Hence arises that personal, domestic, and social improvement, which is obvious in those districts where our schools have been established for any considerable time.”

FRANCE.

From the First Report of the Paris Bible Society.

Many small tribes of Protestants, scattered over the surface of France, appear worthy of the attention and care of the society. Some are without meetings, without pastors, and without public

worship. The department de la Somme alone, counts about six thousand individuals in this state of abandonment, and religious privation; but it is there in particular among these reformed Christians, so long forgotten, that the faith of their fathers has been preserved in all its purity. For want of sacred books, of which violence had deprived these obscure families, and from replacing of which either fear or poverty had prevented them, oral traditions had transmitted from generation to generation the most interesting narratives, the most important lessons, and the holiest precepts of the Bible. Passing from the memories of the fathers to the children, the most fervent prayers, and hymns the most proper to nourish faith and hope, have never ceased to resound in their cottages, and the paternal benediction has stood in place of that of the minister of the Lord. When at length the written word of God returned to the bosom of these insulated families, what thanksgivings have been offered up for this unexpected blessing of Providence.

From a Catholic Vicar, to the Cologne Bible Society, dated Jan. 12, 1820.

Here is the heart and the hand, beloved brethren, of one, who though a stranger to you, still lives in blessed hopes of being one day inseparably united to you in the abodes of our heavenly Father? What you are doing, the world is not able to reward, neither do you seek its wages in zealously labouring to promote Christianity, or which is the same, the welfare of mankind.

Religion is the one thing needful for these times of vanity, levity and selfishness. And is there any means more fit to lead mankind back to the principles of pure Christianity, than to let our Divine Master himself, and his disciples again address the people in their own words. The simple-hearted among the multitude listen to them with so much delight; but the ignorance of many of their guides has withheld from them the source of their faith, their hope, and their consolation. Whoever finds in holy writ the words of eternal life, belongs to the flock of the Lord, and is perfectly capable of discriminating between the voice of the Shepherd, and that of the hireling. We are not to be of Cephas or of Apollos—we, who have one Father in heaven, one Redeemer, and are baptized in the same name, entertaining the same hope of glory. Of what use are these hair-spun disputed questions, but to annihilate that charity which is the foundation of Christianity?

It is true, we cannot give the increase: but never was the blessing of God withheld from faithful diligence. The fruit of our labours, though withheld from our views here below, will, on the other side of the grave, display the greater riches, when beheld with the unveiled eyes of a glorified nature. To diffuse, to foster

godliness, is the same object for which Jesus, with his apostles, and all his faithful followers so zealously laboured.

May God strengthen you in the work begun! Receive amongst you with brotherly affection a worshipper of Jesus, whose desire is to co-operate with you in propagating Christianity.

I have received 24 New Testaments: they are all gone, and many are anxiously looking out for the arrival of a fresh supply. In our congregation the ground is prepared—here the seed is capable of striking root, and of bringing forth fruit.

Prosperity, salvation, and blessing from God the Father and the Lord Jesus Christ our Redeemer be with you, together with perseverance and patience in the prosecution of your holy work.

GERMANY.

Agreeably to the promise made in our last number, we present to our readers the following extract of a letter from the Rev. Mr. Lissignol, minister of the Protestant Church at Montpellier, in France, to the Conference of Preachers convened at Herrnhuth, Upper Lusatia, in Germany, May 20th, 1818.

Translated for the Christian Herald.

Truly the work of the Lord progresses gloriously, my dearest brethren; and, although we here inhabit the region of Tyre and Sidon. (probably meaning in reference to the commerce carried on there,) still we are not wanting of striking proofs that God our Father communicates of his grace to us, in order to induce us to turn to Him with all our heart. Among those evidences most deserving attention, which we have had of that great truth, that salvation is unto us of free grace, as well as of that doctrine that "the Eternal," heareth the cries of the miserable, the following instance is worthy of notice.

In St. Hyppolite, a small city in the Sesennes, whither I occasionally repair for the edification of truly simple souls, whom the Lord has there collected in a body, there lives a man by the name of Niel, whose wife's name is Nicette. The husband, a man whose intellectual faculties are very limited, possessed all the wickedness and rudeness of a hardened villain, had never received any religious instruction, and constantly frequented taverns. The perverseness of his heart was further increased by his associating with men of a similar stamp; and Satan too, did what he could, more completely to enslave this choleric and revengeful man. Born among the lowest class of people, he had no notion for labour, and yet could not at the same time gratify his lusts and provide bread for his family. The domestic contention arising from this source, and the maltreatment his wife had to suffer at his hands, had, two years ago, compelled her to leave her husband. Being at last deceived by his fair promises of amendment, she again took up her abode with him. Meanwhile, she had already contracted an acquaintance with some pious people, who

were seriously concerned about their souls' salvation; she had, on different occasions, received good advice from them; and when the Rev. Mr. Martin, jun. came into the room of the Rev. Mr. Gachon, she acted up to the advice which this young minister gave her, to join herself to those religious persons, to edify herself with them in love. In pursuance thereof, Nicette visited the meetings which were held at sister Vegrune's. But now her husband recommenced his barbarous treatment of her again; he beat her, dragged her about by the hair, took away her bread, and frequently compelled her, even in the depth of winter, to spend the night without her room; and yet poor Nicette never had, by her own misconduct, merited such a treatment; she had introduced more order into the domestic concerns; she never returned home without several groats, and never went abroad but to gain a livelihood by the sale of herbs and religious tracts, which I had forwarded to Mr. Martin. With a stout bodily make, which, if she had chose to act upon the defensive, would have easily enabled her to lay her husband, who is a small and feeble man, sprawling; she would never indulge herself in any violence against him, but prayed to God to assist her by His grace to not cherish a revengeful spirit, and moreover to change her husband's disposition. Finally, however, she grew weary of the inhuman treatment, and was on the point of forsaking this incorrigible Niel a second time; himself divided the goods into two parts, gave her the very worst, and reserved all the good and new furniture to himself, in order to turn it into money. Nicette took his daughter by the hand, and declared to her husband, that she freely forgave him all his misconduct, that she was satisfied all the neighbours knew the reason why she left him; that under this melancholy circumstance she would still never discontinue her prayers for him; and that she would at any time be ready to return to him once more, provided he would surrender himself to the Lord; but on no other condition would she hear any more of him.

And now, behold Niel, running up to her—he conjures her to stay, drops on his knees before her, and exclaims, “No! no! you shall not be gone! I am a wretch, I have fought against God! him have I offended, while I abused you! O pray to Him to forgive me! I see what a worthless creature I am! go and beg the brethren and sisters to pray for me; you may henceforth go to them as often as you please, and I myself will go, to become like unto them,” &c. Nicette accordingly agreed to stay, and Niel is, indeed, as he is wont to say—become a new man; the Lord has burst his chains asunder in a moment; the conversion that took place on the way to Damascus is not a greater miracle than that of Neil. The day after the event happened, I received intelligence of it, and this ignorant, rude, choleric, and daring man; this enemy of God and his chil-

dren ; this spendthrift and idle lounge, is now become an orderly, industrious, mild, and complaisant character, having entirely laid aside his drunken and gaming habits ; in lieu thereof, he now frequents religious meetings, and with a broken heart and humbled spirit, with tears of joy, magnifies that infinite grace which the Lord has extended to him. Without affectation, and with profound humility, he now describes his former condition in the manner following :—

“I openly waged war against God and his children, and yet he has not on that account turned me into the abyss of hell ! Now have the scales dropt from my eyes ; Satan no longer has any control over me ! O Lord what a mercy, what infinite mercy. Still I can scarcely persuade myself to believe it to be true ; the whole appears to me as a dream ! Assuredly the salvation of Christ is clear free grace ; where have I deserved it, that the Saviour should reveal himself to my heart ? Every day of my life I had crucified him afresh in my corrupted heart ; I tormented my poor wife every time she went to pray to this good Saviour for me ! O what a mercy ! what a gulf of perdition ! what a miracle of grace ! O my God ! O my Saviour, have mercy upon me ! Thy blood has purified my heart !”

The remainder of this day, ever memorable to Niel, he spent in prayers and tears ; and being returned from the evening meeting with his wife, he did not even then quit praying ; but lay all night on his knees, crying and praying, and also begged his wife to pray for him. A young man from St. Hyppolite, who had had a conversation with him, said, “’Tis but four days since Niel has been converted, and he speaks as though he had been a witness of Jesus for ten years together.” You may easily imagine how Satan and his adherents raged, when they came in contact with this former slave of sin, who now triumphs in Jesus Christ his Saviour.

All the abusive language and bitter reproaches that scorn and ignominy could invent, fall to his share ; but Niel, in answer to all this, replies, the people were right in so doing, and that he deserved a hundred thousand times more than what they could inflict upon him ; he laments their condition, prays for them, and is, to all those that have an opportunity of hearing him, and to have a detailed account of his memoirs communicated to them, a subject of wonder and edification.

Near three months have elapsed since his eyes were opened to the light ; he has taken the Lord’s supper at the hands of the Rev. Mr. Martin, and ever since his conversion, he never for a moment has proved unfaithful to his change of sentiments. His wife is all in a transport of joy, and reciprocally do they now enjoin each other to seek the Lord and to live in his love ; they exclaim with heartfelt emotion—

“The Saviour is my best of friends,
For whom my longing never ends,” &c.

This extraordinary event, or more correctly speaking, this miracle, the truth of which all the inhabitants of St. Hyppolite might testify, has made upon numbers a favourable impression. Brother Merillat will, no doubt, give you a more circumstantial detail of the attending circumstances, which he will collect the next time he visits that part of the country.

NEW-YORK SUNDAY SCHOOLS.

Fourth Report of the New-York Sunday School Union Society, for the year ending May, 1820. Fourth Report of the New-York Female Union for the Promoting of Sabbath Schools, read April 19th, 1820. Third Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society, March 29, 1820.

Instead of pursuing the plan adopted on former occasions, of noticing each of the above Reports separately, we have chosen to present them all at one view to the attention of our readers, making such extracts from each as, combined, may exhibit a complete view of the Sunday School operations of our city.

The Committee of the Sunday School Union Society, after noticing that new schools have arisen to supply fully the places of those which have ceased their operations, proceed to report the present state of their schools as follows :—

“The most pleasing zeal and harmony continue to prevail on the part of teachers, and there is not believed to be any abatement of diligence and punctuality on the part of their pupils.

“The present number of schools is 36, conducted on much the same plan as heretofore, but daily becoming more useful, from the increased experience of those who have the management of them; it being no uncommon circumstance to find, in almost all, some of the same teachers with whom their establishment originated.

“About 3,500 learners are enrolled on the registers of these schools, but, from a variety of uncontrollable circumstances, the average attendance cannot be brought to exceed 1,900. The whole number, however, derive the benefit of at least occasional instruction, and of being conducted to the places of public worship to which the schools are attached, and their conduct, while there, carefully superintended by some of their teachers.

“These schools consist of almost all the various denominations of Christians. There are 4 Dutch Reformed, 8 Presbyterian, 5 Episcopalian, 1 Moravian, 6 Methodist, 1 Associate Reformed, 3 Baptist, and 3 Independent; each pursuing its Christian labours at peace within itself, and with feelings of good will to all who are engaged in the same cause.

“The course of instruction continues to be the same as that hitherto pursued; the word of God constituting the foundation on

which the whole system is constructed, and the excitement of the minds of the pupils to a suitable regard for its spirit and precepts, the grand object always kept in view. To this end, great encouragement is afforded to the learners, to impress on their memories the contents of the sacred volume, and suitable explanations communicated, with a trust, that at least at some future time, they may be blessed by the Holy Spirit, to their immortal good.

"The attention bestowed on this subject, may be best estimated from the fact that, in many schools, individuals of 10 or 12 years of age have committed to memory, in a single quarter, from 800 to 1,350 verses; and an amount of 18,359 verses has been recited in one school, during the past year. In another instance, a boy of 7 years has recited 1,003 verses in 8 weeks, and a boy of 11 years, 400 verses in 6 weeks.

"The result, as might be expected, manifests itself in the moral and religious improvement of the pupils, and in making the sacred volume more familiar to the many families to which the individuals belong.

"To many of the schools, libraries have been attached, created by the contributions of the teachers and the congregations, to which their pupils have access, on prescribed conditions, and which are represented to have a very happy effect, in stimulating them to the performance of their various duties.

"Much benefit is also ascribed to the weekly meetings for social worship, which are established among the teachers, and, in some instances, among teachers and scholars together.

"The Committee cannot refrain from presenting to the society the encouraging fact, that several persons who have been indebted to the Sunday Schools of this city for the most valuable parts of their education, and in a few instances for the whole, have already made sufficient progress to assume the province of teachers, and, animated by the constant and grateful recollection of their own obligations to these establishments, are the more unwearied and assiduous in repaying to others the debt contracted by themselves.

"A monthly meeting of superintendents and teachers, with a view to the intercommunication of useful intelligence, and interchange of sentiments on subjects touching the general interest, continues to be attended with good results.

"We would not omit to acknowledge the obligations of the society to the Visiting Committee, believing that their friendly and judicious inspection of the schools, on each returning Sabbath, has tended much to strengthen the hands and cheer the spirits of those engaged in the self-denying task of tuition; and we are supported in this opinion, by the repeated declarations of the conductors of our schools to that effect.

"The attachment formed to Sunday Schools, by the regular attendants, has been strongly illustrated during the past year in

several instances, when a due regard to order, and considerations for the welfare of the whole, have compelled the public expulsion of some individuals, upon whom reproof and forbearance had been in vain exhausted. In almost every instance, the delinquent has been constrained, after a short absence, to return, contrite and humble, and, on re-admission, is reported to have evidenced decided amendment."

The committee particularly notice school No. 34, the object of which is exclusively the instruction of coloured male adults.

"Several other schools have small classes of this description, but here, on an enlarged plan, is presented a spectacle, in the highest degree calculated to attract the regard of the philanthropist and the Christian; and an effort is made to atone, in some degree, for the neglect and injustice to which this class of our population has been so long subject; to the disgrace of a land of freedom, and the reproach of professors of the humane religion of Jesus.

"The difficulty of instruction is much enhanced by the maturity of ignorance, but the indefatigable conductors of this school, have persevered with a spirit that no obstacles could withstand, no labours tire, and verily, they have their reward in the approbation of their own hearts, and the sincere and ardent gratitude of the subjects of their Christian care.

"The superintendent reports, 'that there are 99 persons enrolled on their registers, from 20 to 75 years of age, of whom 80 or 90 attend every Sunday,' and enumerates their occupations as follows: '30 labourers, 8 servants, 3 sweep masters, 2 riggers, 1 merchant, 17 wood sawyers, 1 segar maker, 20 seamen, 6 shoemakers, 2 farmers, 1 victualler, 1 mason, 4 ship carpenters, 1 boot black, 2 slaves.' He adds, 'our scholars are very regular in their attendance, and, in looking around the school, we can find nearly fifty that have attended between 2 and 3 years; and, among the number admitted this quarter, there are those who have been to different parts of the world, and who re-engage in their studies with double diligence.

"'One of our scholars, recently diseased, departed in full faith of a glorious resurrection.'"

We cannot forbear to urge the importance of carrying the plan of this school into extensive operation. No man who will visit it, can fail to be delighted by the order and decorum which he will observe, and especially by that interest which all the members, many of them advanced in years, take in the instructions of the school; nor to be impressed with the conviction, that the character and happiness of our coloured population would be immensely promoted, by a great increase of similar establishments. If the coloured men, who now form separate classes in the different schools, could be gathered together, so as to form the basis of several new schools, we have no doubt, that under competent

and devoted teachers, each would soon become a large establishment, equally interesting and useful as No. 34; for men would much more readily come, and urge others to come, to a school of men, than to schools where the greater number of the scholars are boys, and particularly white boys.

The Female Union present in their report the several reports of the superintendents of the schools. From these reports "it appears, that in 31 schools, there are 2,798 scholars, under the care of 387 teachers: 6,440 chapters in the Bible have been committed to memory, besides a great number of answers to M'Dowell's Questions, catechisms, hymns, and scripture proofs. Twenty-one teachers and twenty scholars have been enabled to profess their faith in Christ, and have become members of his visible church, during the year. Goodness and mercy have constantly followed the operations of this Union; harmony and love prevail among its members."

It is impossible for us to give place to the particular reports which distinctly state the amount of acquisitions in the several schools, and their various aspects of encouragement and discouragement. The fact already stated, that many teachers and scholars have become hopefully pious, and the additional one, that several have died in faith and hope, cannot fail to encourage those who are engaged in Sunday Schools.

(To be concluded.)

SENECA INDIANS.

This large and interesting tribe of natives have long been the objects of the munificence and benevolent exertions of the New-York Missionary Society. Mr. J. B. Hyde, has for several years resided on their reservation, under its direction; and has persevered to do good through a variety of difficulties and discouragements. Some of these have recently required the particular attention of the society. A committee appointed to "investigate the grounds of difference between Mr. Hyde and his people," have visited the Indians, and have the happiness to inform the Christian public, that cordiality and tranquillity are again restored. The chiefs and others in council, expressed their determination to adhere to their covenant with the New-York Missionary Society. Mr. Hyde is now enabled to resume his labours with the most animating prospects of extensive success.

JAS. C. CRANE, Ch'n.
ELIJAH HOLT, Clerk.

Buffalo, April 20, 1820.

Communicated.

FROM THE RECORDS OF ALLEGHANY COLLEGE.

At an adjourned meeting of the board of trustees of Alleghany College, held on the 25th inst. at Mr. Torbett's hotel, P. Far-

relly, Esq. president of the board of trustees, being absent, Maj. Gen. Alden was called to the chair.

The secretary of this Board having read a letter, directed to him, from William Bently Fowle, Esq. of Boston, containing an extract from the will of the late Rev. William Bently, D.D. of Salem, in Massachusetts, one of the trustees of Alleghany College, by which it appears that he has bequeathed to this institution "*all his classical and theological books, Lexicons, Dictionaries, and Bibles.*"

Resolved unanimously, That while we regret the loss sustained by this Board, by our country, and by the republic of letters, in the sudden and unexpected death of our learned associate, it shall be our aim to cherish a grateful recollection of his generous legacy, and to transmit his name to posterity as the most liberal benefactor of our rising seminary. By order.

TIMOTHY ALDEN, Sec'y.

Venango Co. Penn. Dec. 23, 1819.

SUMMARY.

The *dedication of the Mariners' Church*, in Roosevelt-street, will take place to-morrow. There will be three sermons preached, and collections taken up at each, for the benefit of the society: the first will be preached by the Rev. J. M. MATHEWS, of the Dutch Reformed Church, service to commence at half-past ten o'clock, A. M.; the second, by the Rev. Mr. McKEAN, of the Methodist Episcopal Church, to commence at half past three o'clock, P. M.; and the evening service, by the Rev. JAMES MILNOR, D.D. rector of St. Georges' Church, at half past seven o'clock.

It is, perhaps, unnecessary to state, that the society is in debt for a considerable amount, and more funds will be wanted to defray the current expenses, and that the present is a very favourable opportunity, for those who are the *real friends* of Seamen, a most important and valuable class of men, to make a contribution to the Lord's treasury.

Church Missionary Society.—At the late triennial convention of the Protestant Episcopal Church, in the U. States, held at Philadelphia, measures were adopted for the formation of a new missionary institution, under the above name.

The *Theological Seminary*, in connexion with the same church, was directed to be removed from this city to Hew Haven, Connecticut.

Bowdoin College, at Brunswick, state of Maine.—On Tuesday the 16th May, the Rev. WILLIAM ALLEN was inaugurated President of this institution, and Mr. SAMUEL PHILLIPS NEWMAN, Professor of Languages.

Great Revivals of Religion.—The religious excitement which has for some months prevailed in the towns of this vicinity

has not yet wholly subsided. The third communion season which has been observed in Ballston since the commencement of the work there, was witnessed on the last Lord's day, when *thirty* additional communicants were received—making the whole number added within three months, *one hundred and forty-five*. We have heard it asserted, on what we believe to be good authority, that the whole number who have hopefully experienced a saving change in the towns of Stillwater, Malta, Ballston, Schenectady, Amsterdam and Galway, is not less than *twelve hundred*. This is the Lord's work alone, and it is marvellous in our eyes. This is a time the Prophets desired to see, but they never saw it.

Ballston pap.

Installations.—On Wednesday, 2d of February, the Rev. Jos. W. Curtis, was installed by the Grand River Presbytery, over the church and society in Warren, Trumbul county, Ohio.

The Rev. Ebenezer P. Sperry, was installed at Wareham, Mass. March 29th. Sermon by the Rev. Mr. French, of North Hampton, N. H.

The ship Elizabeth, Captain Sebor, which sailed from this port, in February last, for Africa, has arrived at Turks Island. The following letter from Captain Sebor to his owner was received on the 31st May. It will be gratifying to the numerous friends of the passengers to learn that they arrived safe at Campeller, the place fixed on for their future residence. When Capt. Sebor left Africa, the agents and coloured people were in good health, and were much pleased with their new residence.—*Com. Adv.*

Turks Island, May 12.

I am happy to inform you that the Elizabeth arrived here this afternoon, after a passage of thirty days from the coast of Africa. Soon after the pilot left us, at Sandy Hook, seeing nothing of the Cyane, I made all sail for Sierra Leone, and anchored at that place on the 9th of March. The Elizabeth was detained until the 17th, and then sailed for Sherbro River, where we arrived on the 19th, and immediately commenced landing passengers and cargo, which, owing to the distance of the ship from Campeller, their present settlement, (25 miles,) was not completed until the 6th of April. The passengers conducted themselves, as well as could be expected, and had little or no sickness among them. I left them all well, and perfectly satisfied with their situation. Their present settlement is situated on the east end of Sherbro, and I see nothing in the climate or temper of the natives, to prevent free people of colour from finding a happy home in Africa.

TO CORRESPONDENTS.

VIATOR, on the Committee Meetings of the British and Foreign Bible Society; B. "On secrecy in doing good," and the "Obituary of the Rev. ALEXANDER MILLER," will have a place in our next.

"Obituary of Mr. William Reynolds," is received, and shall have an early insertion.